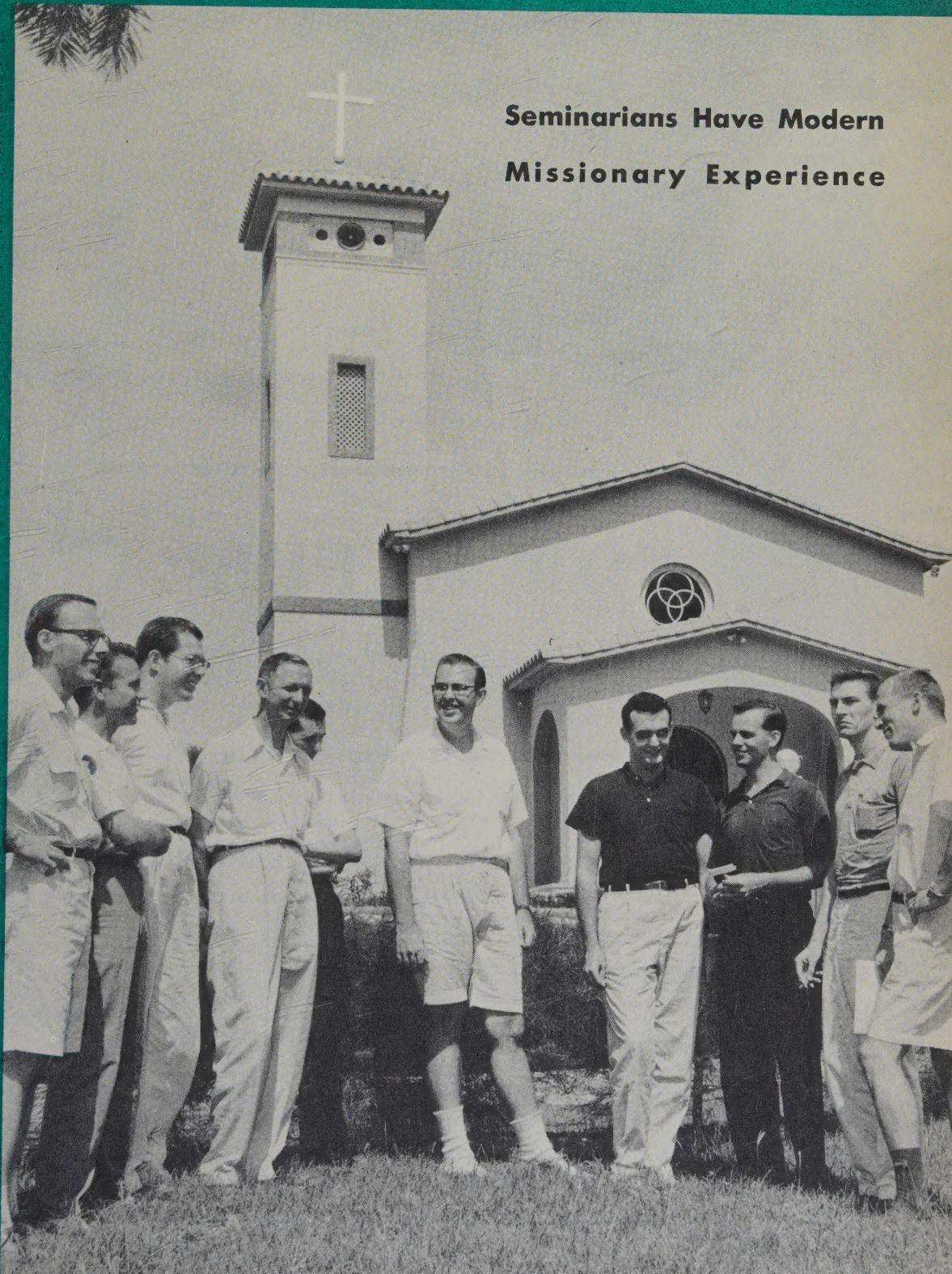


# FORTH

NOVEMBER 1957

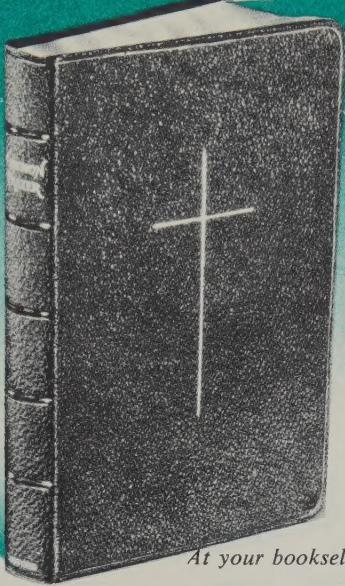


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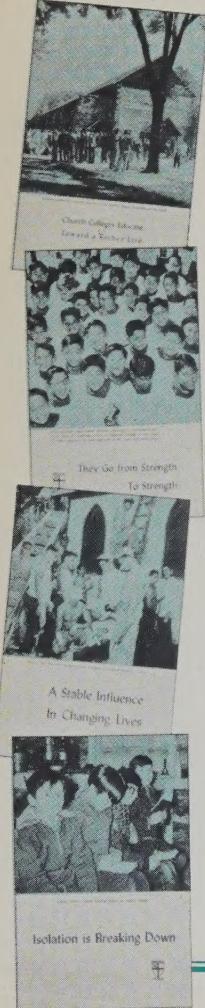


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"SOMETHING has happened to FORTH"—that's what reader after reader has written to us during recent weeks in expressing their approval of each issue as it reaches them month by month. And they are quite perceptive! *Something* has happened to FORTH and will continue to happen so that Episcopalians will have the best, the most readable, the most exciting Church magazine ever published.

Plans already made for the months ahead bear out this promise. I've just had a peek at the plans for December. Beginning with a truly exciting Christmas cover the number will have an important article in dialogue—an after dinner conversation at the Editor's home on one of the most vital movements in the Church today. And, of course, there will be the second and concluding part of the Anglican Nun's Story, which begins on page 16 of this number. Just a peek, you won't want to miss a word of the entire issue and neither will any of your friends.

Now is a good time to make sure of this. A Christmas gift subscription to FORTH is the ideal way. A convenient envelope type order form is enclosed with this issue. Mail it today. Each subscription will be announced in your name with a reproduction of the Christmas cover—a card which is sure to be one of the most exciting greeting cards of the year. And there are exciting special rates, too, three one-year subscriptions for only \$5, a saving of \$1, and each subscription over the three at \$1.65 each. I am expecting a heavy mail of Christmas gift subscriptions.

### Pan Anglican Reviews Church

Twice a year there appears on my desk an unpretentious magazine called *Pan-Anglican: A Review of the World Wide Episcopal Church* (FORTH, June 1951, page 5). Since the first number was issued six or seven years ago, this periodical under the editorship of the Bishop of Connecticut has told the story in authoritative text and well-selected pictures of the Church in Canada, Australia, West Africa, the Philippines, and a dozen other parts of our great Anglican Communion. *Pan-Anglican*, despite

continued on page 2

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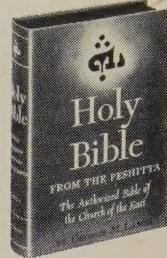
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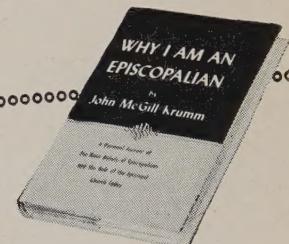
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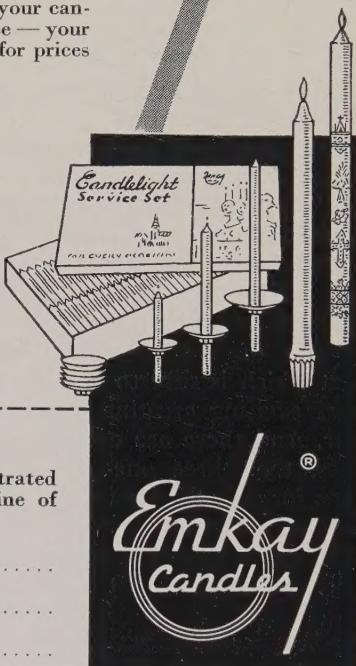
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**Turning the Pages**

continued from page 1

its woefully small circulation, has been a factor in helping the various parts of Anglicanism to a better knowledge and understanding of the whole.

The Fall, 1957, issue which has just come to me is of particular interest to American Churchmen, being devoted entirely to the Episcopal Church in the United States. When more than a year ago the *Pan-Anglican* editors decided to devote this issue to the American Church, they wisely placed the responsibility for its planning and editorial supervision in the hands of the Rev. C. Rankin Barnes, D. D., secretary of the National Council and secretary of the House of Deputies of the General Convention.

For many years Canon Barnes has been an active participant in the national affairs of the Church and a student of its development. As one of the editors of *The Historical Magazine of the Episcopal Church*, he has contributed significant articles to its pages. He also is in demand as a speaker on the organization of the National Church. These interests all were preparation for the current issue of *Pan-Anglican*. To the story of the Church in America he himself has contributed three articles: The History of the American Church; The Office of Presiding Bishop: An Evolution; and The General Convention and the National Council. Other contributors invited by Canon Barnes discuss important facets of the Church's life and work: Theological Education, Women's Work, Religious Orders, Architecture, Racial Policy, Prayer Book Revision, and others. The contributors include Bishop Bentley, Professor Pittenger, Dean Betts, Mrs. F. O. Clarkson and others.

This issue of *Pan-Anglican* is more than good reading—and it is that. It is a reference manual that Church leaders will want to have readily available. If you don't have a copy, fifty cents sent to the Church Missions Publishing Co., 1335 Asylum Ave., Hartford 5, Conn., will bring you one. Or better yet, send one dollar for a year's subscription (2 issues) beginning with the Fall, 1957, issue.—W.E.L.

# FORTH

VOL. 122 NO. 10  
NOVEMBER 1957

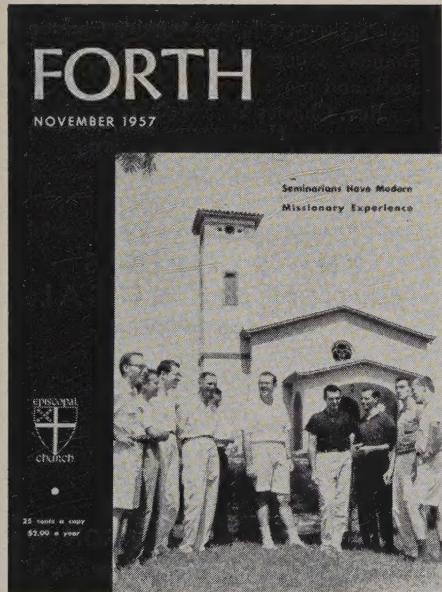
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**THE COVER.** Seminarians who composed the Dominican, Puerto Rican, and Virgin Island summer training teams (see page 15) in front of chapel built by Episcopal Church as part of its contribution to inter-Church seminary at Matanzas, Cuba. Left to right: Bob Demery, Virginia Theological Seminary; William Dearman, Seminary of the Southwest; Charles Bradberry, Philadelphia Divinity School; Longstreet Ames, Southwest; Rod Glasgow, Nashotah House; Don Libby, Berkeley Divinity School; Edward Lee, General Seminary; Don Muth, Seabury-Western; Wayne Schmidt, General; and the Rev. William A. Clebsch, leader.

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**FORTH**—November, 1957, Volume 122, No. 10.

Official organ of the Protestant Episcopal Church, published monthly by National Council, September to June and bi-monthly July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 25¢ a copy. \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittance payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.

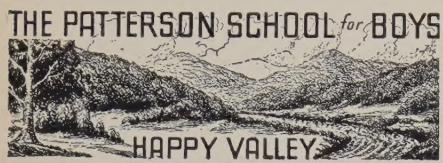
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## On Your TV Screen

### Radio . . . Remember It!

By the Rev. DANA F. KENNEDY

FOR the first time since TV came of age a decade ago, radio topped this skyrocketing young giant in the eternal race to woo listeners! In July of this year, the average radio listener tuned in eighteen hours a week. Mr. and Mrs. TV Average Viewer and family watched their screen for fifteen hours. The difference is small and the victory fleeting, but the exciting fact is that radio was able to do it at all.

From the beginning of the TV boom, there have been so many prophets of doom. If you asked about the future of radio as a big power in the communications world, they looked glum and said radio was done. Only a faithful remnant consistently maintained that radio was far from dead and still a tremendously potent medium to deliver messages to the general public. This has been my position, too. I think results all along have shown radio to be very useful.

There are many considerations which religious broadcasters face in choosing which medium to use, radio or TV. The local broadcasters, either for diocese or parish, face them too.

continued on page 5

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## On Your TV Screen

continued from page 4

Of course, both TV and radio should be used when possible. Radio, however, has at least three advantages which are particularly valuable to the usual conditions under which religious broadcasters work.

One is the *relative* simplicity of a radio broadcast as compared with a TV show. There is only voice and sound to be considered. No properties to gather or hire, no backgrounds, no long hours outlining format for the use of director and technical crew, no dramatic movements to rehearse, no visual impressions to be concerned with, such as gestures, clothing, facial characteristics. Radio takes only one-fifth the preparation and money that TV demands.

In the average diocese or parish, this complexity of TV production must be resolved either by raising an adequate sum of money to hire the work done or settling it as an almost impossible burden on the shoulders of one volunteer person who is aided and abetted by such help as he can get from others. Money is usually scarce and, consequently, regular diocesan TV programs are very few and parochial TV programs almost non-existent. In only a handful of places has it turned out thus far that individuals can carry, amidst a myriad of other duties, a regular TV program on a volunteer basis.

The second advantage of radio is that there are more hours available on radio than on TV. There are 2,971 radio stations to 475 TV stations in the USA and the ratio of broadcast time available to religious broadcasters is roughly the same.

These two points add up, radio enthusiasts point out, to radio's reaching *more* people with less money and work than TV. Or, worded another way, an equal amount of time and money expended on TV and radio would produce many more radio programs than TV, and would, therefore, reach a greater number of people.

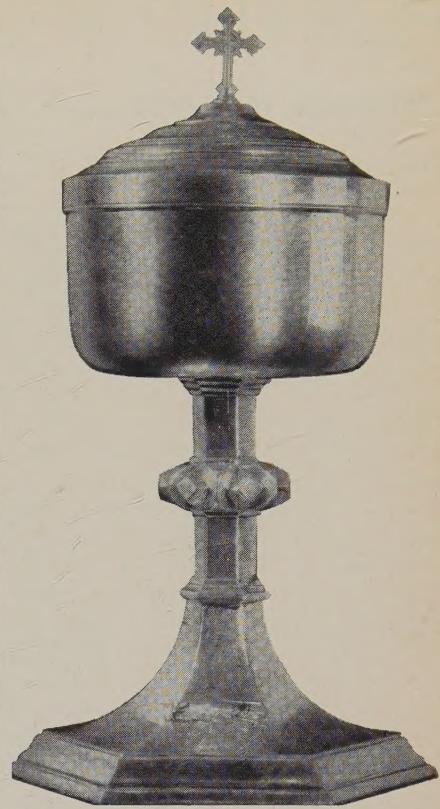
Even so, are these people as deeply impressed by voice alone as by picture and voice? It seems that, though TV is startlingly effective, radio is, for some purposes, equally attuned to programs which deal in non-material matters: Ideas, con-

cepts, thought pieces, spiritual messages, and the whole realm of the subtle world, which requires imagination, vision, and insight. For this type of program, is TV worth the extra money and effort? Sometimes the answer is yes, but most certainly it does not always have to be so.

Episcopal Churches across our land have many radio programs. The latest venture nationally is the new series of *Another Chance*, dramatic fifteen-minute programs designed to interest non-church as well as church people. For three years, this program was produced by and originated at the Episcopal Radio-TV Foundation. This year the Radio and TV Division of the National Council cooperated with the Foundation to produce a new series of thirteen. This joint effort was enhanced by the assistance from the Episcopal Theatre Guild of the Diocese of Los Angeles. Peggy Wood, who has starred in the series from the beginning, is now joined by Walter Abel as her supporting star. Robert Young, with Hollywood supporting actors and actresses from the Episcopal Theatre Guild, has starred in a segment of this year's series. These are available by writing *Another Chance*, 2744 Peachtree Road, N.E., Atlanta, Georgia.

All the stars on this series are not only talented and successful artists, they are good Churchmen, solid citizens, and delightful persons. The programs reflect these qualities. You will want, I am sure, to see that *Another Chance* is broadcast in your community.

TV enthusiasts, I'm one of you, too. Just as we pray, Bless the Lord, O ye television and radio.



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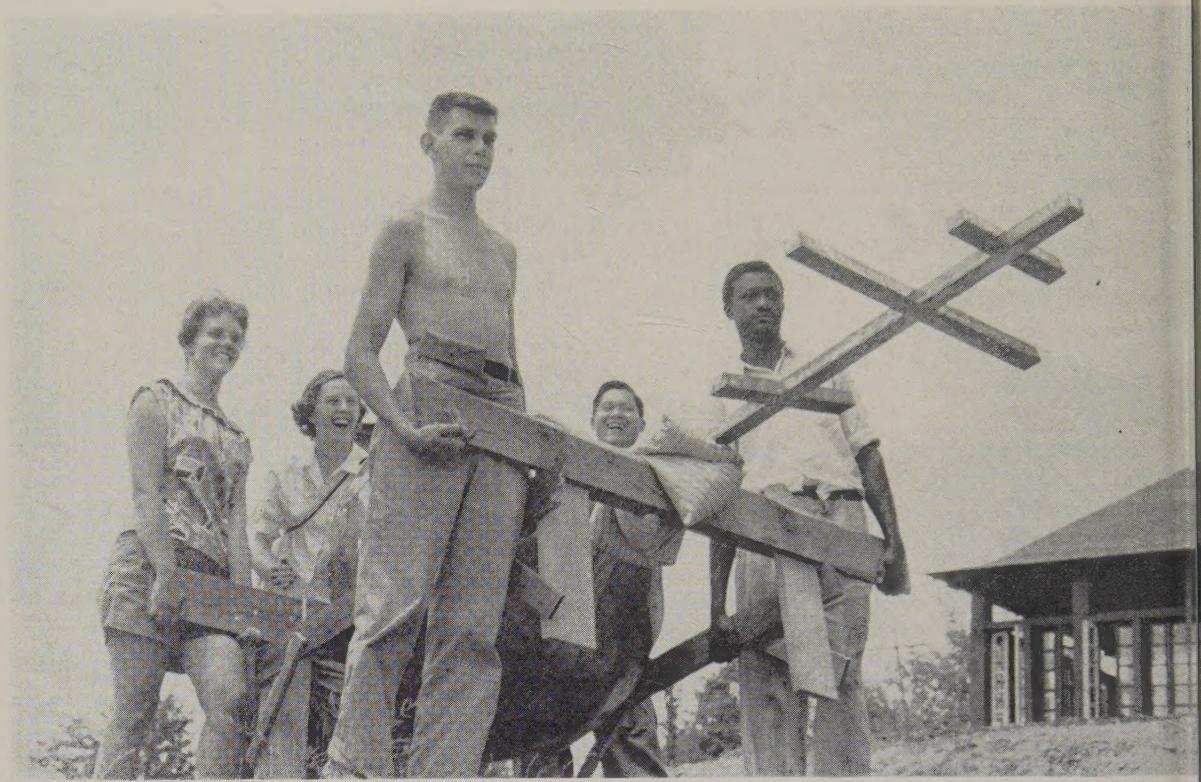
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NOVEMBER 1957

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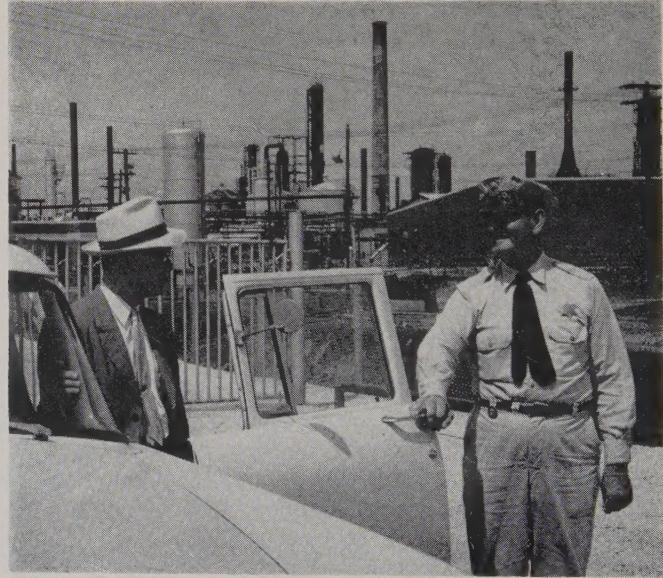


RNS

ECUMENICAL WORK CAMP drew nineteen young persons from eight countries to Accord, N.Y., this summer to help complete a Russian Orthodox retreat center chapel. World Council of Churches sponsored forty camps in twenty-six countries this year.



PARISH HOUSE has been completed and is now in use at St. Anne's Church, McPherson, Kansas, in the Missionary District of Salina where Churchmen are building new churches, enlarging present ones. 1958 Church School Missionary Offering will help this program in Mid-America where average distance between parishes is forty miles.



BIDDING good evening to guard at Shell Oil Company refinery, the Rev. Moss W. Armistead leaves role as senior technologist behind to concentrate on ministry for the weekend. The only perpetual deacon in Diocese of Missouri, Mr. Armistead serves the Church of the Ascension, St. Louis. Formerly a lay reader, Mr. Armistead was ordained in 1955.

# Your Church in the News

## WASHINGTON CATHEDRAL CELEBRATES GOLDEN ANNIVERSARY

THIS year marks the one hundredth anniversary of the establishment of the first trust fund by the Domestic and Foreign Missionary Society (the incorporated title of the National Council). In 1857 the Foreign Committee adopted a resolution accepting a gift of \$25,000 from the estate of Mrs. Jane Bohlen of Philadelphia, Pa. The income each year is being used to "promote the cause of the Bible and Gospel in foreign lands, preferably Liberia."

Since the establishment of the first trust fund with the principal of \$25,000 in 1857, the Society's trust funds have grown to 686 different funds, with a market value of more than \$24,400,000. Who will venture what the figures may be in 2057 when the two hundredth anniversary of the first trust fund will be recorded?

THE Cathedral of St. Peter and St. Paul, Washington, D.C., this year is celebrating its fiftieth anniversary. On September 29, 1907, at an impressive ceremony attended by President Theodore Roosevelt, the Cathedral's Foundation Stone, brought from the fields of Bethlehem, was set in place.

The Cathedral is three-fifths completed; a sum of about eighteen million dollars is needed to finish it and when it is completed, it will rank sixth in size among cathedrals of the world. When the City of Washington was planned by George Washington and Pierre L'Enfant they envisaged a church for all people where days of national intercession and thanksgiving might be observed and where memorials to national heroes could be placed; the Washington Cathedral is such a church.

Writing to the Rt. Rev. Angus Dun, Bishop of Washington, President Eisenhower sent his congratulations on the Cathedral's fiftieth anniversary and said,

"For half a century, this splendid symbol of faith and service has been rising on Mt. St. Alban, overlooking

the nation's capitol. Set up on a hill, this great cathedral proclaims for all to see that the highest loyalty of man is to God and neighbors.

"Congratulations for the spirit and sacrifice which are uniting to build the cathedral in the Washington community."

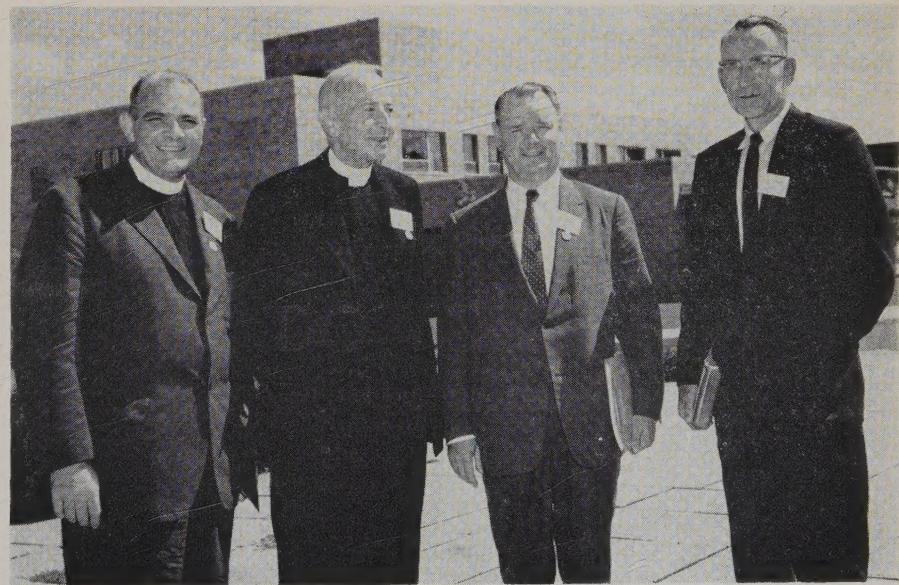
Speakers at the cathedral's recent anniversary dinner included the Rt. Rev. Henry Knox Sherrill, Presiding Bishop.

More than two hundred and seventy representatives of thirty-nine Churches gathered at Oberlin, Ohio in September, for a week-long North American Faith and Order Conference on The Nature of the Unity We Seek. The assembly, sponsored by the U.S. Conference for the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches, adopted a message to the Churches:

"We do not see clearly the path that God has set before us, but we are sure that He is leading us, and

that at Oberlin He has given us new light. In this light we see that the Church is God's Church and that the unity is His Unity. This unity we believe, is to be: A unity in Christ who died for us . . . a unity in adoration of God . . . a unity of declared faith . . . a unity of bearing one another's burdens and sharing one another's joys . . . a unity in which every ministry is a ministry of and for all the members . . . a unity in mission to the world . . . a unity in possessing rich variety in worship, life, and organization."

TWENTY-FIVE Indian young men and women from six States are studying at colleges and universities this year on grants from the National Council's fund of \$10,000 set aside last February for scholarships to American Indians. Preference is given to Episcopalians in college or theological seminary. This year's recipients range from freshmen to graduate students. Two plan to go on to theological seminary.



CHAIRMAN and keynote speaker of North American Faith and Order Conference, Oberlin College, Oberlin, Ohio, September 3-10, was the Rt. Rev. Angus Dun, Bishop of Washington (second from left). Vice chairmen were the Rev. Eugene Carson Blake (left), president of the National Council of Churches and the Rev. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, Canada. The Rev. Paul Minear, Yale Divinity School (right) was program and study secretary.

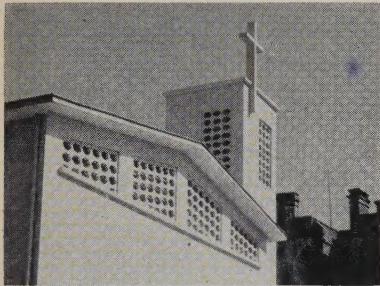
# Boomtown Without Hope

IN HONG KONG CHURCH TRAINS CHINESE CHRISTIAN LEADERS FOR  
MILLIONS OF REFUGEES WITH NO HOMES, NO JOBS, NOWHERE ELSE TO GO

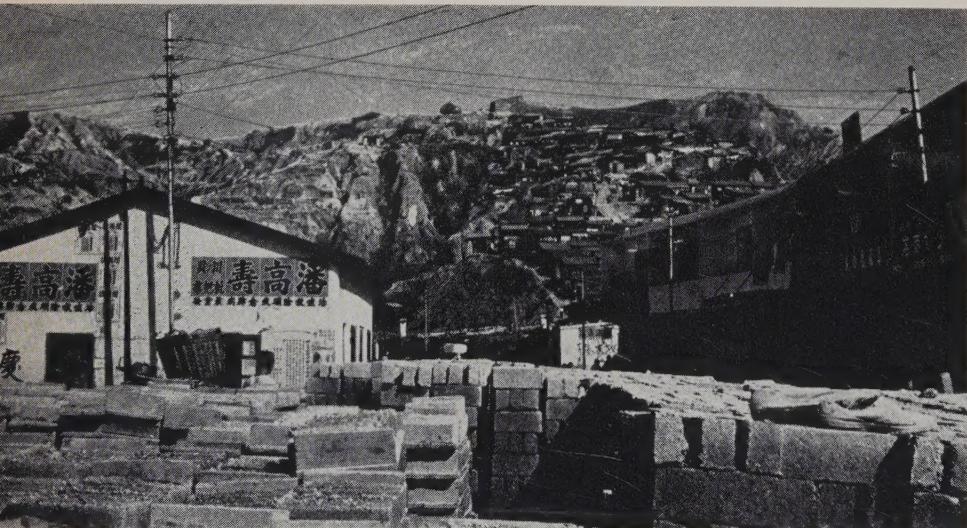
By the Rev. Charles H. Long, Jr.



BISHOP HALL celebrates the twenty-fifth anniversary of his consecration this year



GRANT from American Church helped build Church of the Good Shepherd



SQUATTER shacks rise on hillside above new refugee houses in foreground. Four hundred thousand people still have no place to live, three million people crowd area smaller than Manhattan.

THE significance of Hong Kong lies in the fact that it is the largest Chinese city and concentration of Chinese culture in the free world. A tiny British Colony, made up of islands clustered about the tip of the South Chinese peninsula, Hong Kong is known to the West as one of the world's most beautiful harbors and the chief tourist center of the Far East.

Crowded into an area less than the size of Manhattan Island are nearly three million people, most of whom are refugees from communism. From 1949 to 1951, they poured across the borders seeking safety and years later are still trapped there, unable to emigrate to any other country and afraid to go back to their own.

Four hundred thousand people still have no homes in which to live. They sleep on sidewalks, on rooftops, in mud huts or tar-paper shacks perched precariously on the hard, brown hillsides. At least three hun-

dred thousand wage-earners are completely unemployed and the same number are said to be under-employed; they do not earn enough as coolies, peddlers, or scavengers even to meet the minimum needs of one person, although there may be large families dependent on them.

Hong Kong is a microcosm of China itself. The refugees have come from every province and from every walk of life, scholars from Peking, landlords from Hankow, peasants of Kwantung, merchants and mill owners from Shanghai, thousands of former Nationalist government officials, dozens of defeated generals; those who have long been hated by the common people (who now have their revenge) and those who are innocent victims of China's tragedy. With them are the children, aged parents, and the overburdened wives who seem to suffer most of all.

Many city dwellers are rootless, but here is an entire city made up of people who literally belong nowhere. Few people in Hong Kong hold passports by which they may claim the rights of citizens of any country. Nearly everyone is technically a foreigner. It is a city without citizens, a community largely without common life, a port without the trade that gave it birth, a Crown Colony without profit to the Crown, a Chinese population without a Chinese government, a boomtown without hope. It is even an alleged powder keg that never seems to explode.

Every one of these contradictions might be explained and enlarged upon. And there are many more. All add up to the central fact that Hong

• A missionary in Hong Kong since 1954, MR. LONG serves the Church of the Good Shepherd and also teaches at New Asia College as representative of Yale-in-China.



Kofod

**PORT** without the trade, which gave it birth, Hong Kong is a microcosm of China itself. Diocese of Victoria is kept alive by contributions from many parts of the Anglican Communion.

Kong is unique; a unique Far Eastern limbo, where the past and future meet each other in an unresolved present, the eye of a political hurricane where one finds unexpected stability and where one finds beneath the poverty and frustration remarkable vitality and growth.

The Church in Hong Kong is as old as the Colony itself, but the nature and task of the Church has changed completely in the last few years. Before World War II, the Anglicans were the largest and most influential Christian body in the city. Today, in spite of continued growth, they rank third or fourth in number among Christians and, apart from the personal prestige of Bishop Hall, they probably have less influence in the colony than before. Thousands of Christians and hundreds of missionaries of other Churches have retreated to Hong Kong from the mainland and, with generous support from America, have built up innumerable churches and schools. The largest influx has been Baptist and Lutheran, but there are many Presbyterians, Methodists, and representatives of every new sect spawned in the U.S.A.

Before the war, Roman Catholics considered Hong Kong to be of secondary importance in their mission to China. They had only a handful

of people and few centers of work. Today they have at least a thousand foreign staff at work, claim a membership three times that of the Anglican Church, and have enrolled in their own fine schools thousands more children than all the Protestant schools combined.

At the same time, Hong Kong Anglicans face a larger task than ever before. The arrival of two million mainlanders presents an unprecedented opportunity for evangelism, yet it is an overwhelming prospect for a small Chinese diocese without either men or money to meet the need. And the need is not only for evangelism but for food, housing, schools, and jobs. In the end, the greatest need is for visas, opportunities for refugees to settle in other lands and make new lives for themselves. Hong Kong can never absorb all these people and the longer they stay the worse the pressure of population becomes. There were seventy thousand more births than deaths last year; neither the Church nor the government can keep up with such growth.

This fall the Rt. Rev. Ronald Owen Hall (FORTH, July-August, 1956, page 12), last of the "great missionary statesmen" still active in the Far East, celebrates the twenty-

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TRAPPED, in the city, cliff dwellers today are sidewalk sleepers tomorrow



PARENTS look for food or work while their daughter begs and minds the baby



GIFT of clothing from Church World Service delights these Chinese youngsters

# House of Bishops Elects Three Missionary Bishops

MOST observers agreed that it was a quiet meeting of the House of Bishops that convened on September 14 at the University of the South in Sewanee, Tenn. There was a single splash of colorful pageantry on the second day, when 124 Bishops of the Church, fully vested, proceeded into All Saints' Chapel between rows of sprucely uniformed cadets from Sewanee Military Academy and Dr. Edward McCrady, vice-chancellor of the University, rose in scarlet and ermine to preside at the investiture of the Rt. Rev. Henry Knox Sherrill with the hood of an honorary Doctor of Civil Law, as part of the University's centennial celebration.

The citation described the Presiding Bishop as "a tireless and imaginative leader of our Episcopal Church; honored servant of a wider Christian fellowship in our nation and the world, ever dreaming of greater service and building with practical wisdom; courageous witness for justice, uncorrupted by honors, impatient of those who hold great convictions about little things; warm friend of high and low; bringer of relaxing

laughter; and above all, a disciplined and dependable servant of our common Lord."

Following a closed service of the Holy Communion in the same chapel on the morning of September 17, the chief business of the assembly was transacted. Three bishops were elected to fill vacancies in the Church's missionary bishopric. The Rt. Rev. Lyman Cunningham Ogilby was elected fourth Missionary Bishop of the Philippines; the Rt. Rev. David E. Richards will become first bishop of the newly-created Missionary District of Central America; and the Rev. Jose Guadalupe Saucedo will become fourth Missionary Bishop of Mexico.

All three are distinguished by their youth. Bishop Richards is thirty-six, and thirty-five-year-old Bishop Ogilby will relinquish his title of youngest Bishop when Mr. Saucedo, who was born in 1924, is consecrated. Mr. Saucedo is also the second Mexican to be elected Bishop of his District. The first is the Rt. Rev. Efrain Salinas y Velasco, whom he will succeed. A graduate of St. Andrew's College, Guadalajara, and

Virginia Theological Seminary, he has been rector of San Miguel Mission in Cuernavaca, State of Morelos, Mexico, since 1949.

Bishop Ogilby, who since 1953 has been Suffragan Bishop of the Philippines, is an ex-Naval lieutenant who served in the Pacific during World War II, graduated from Hamilton College, and trained for the ministry at Episcopal Theological School. A veteran missionary with an extensive knowledge of the Commonwealth, he succeeds the Rt. Rev. Norman S. Binsted.

Bishop Richards is another seasoned missionary. He was assigned to the Panama Canal Zone before his ordination to the priesthood in 1945, and subsequently served in Colombia and Costa Rica. Since 1951 he has been Suffragan Bishop of Albany, where he has been responsible for the missionary program as well as the department of Christian social relations. He is a graduate of Lehigh University and General Theological Seminary.

In addition to the elections, a day of meditation, passage of several resolutions, presentation of four re-



MRS. HENRY KNOX SHERRILL listens to centennial address by University Vice-chancellor



VESTED BISHOPS, one hundred twenty-four strong, walk in procession between rows of cadets from Sewanee Military Academy to ceremony at which Presiding Bishop received a degree

cently consecrated bishops, and notification of the resignations of the Bishops of Quincy, Mexico, Sacramento, and Eastern Massachusetts, the House of Bishops heard three reports. One, an informal talk by the Rt. Rev. Norman B. Nash, Bishop-in-charge of the Convocation of American Churches in Europe, outlined three main problems in this area of the Church's work:

The relationship of the Episcopal Church with the Church of England, which Bishop Nash termed "cordial" but "inorganic."

The Anglican Communion's duty toward unchurched or church-alienated Europeans.

The attitude of Anglican Churches toward the ecumenical policy of open communion.

The last is "our fundamental problem in Europe," in Bishop Nash's eyes.

Tying in was an address on the Ecumenical Movement by the Rev. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. "In a theological sense the word Church has no plural," Mr. Visser 't Hooft declared, and went on to quote the late William Temple, Archbishop of Canterbury, who called the Ecumenical Movement "the great new fact of our time." He cited as evidences of the rediscovery of the nature of the Church the recent rebirth of Biblical theology, the encounter of Western Churches with Eastern Orthodoxy, the great work of



KNEELING at chapel altar, the Rt. Rev. Henry Knox Sherrill receives honorary doctor of civil law degree and hood from University of the South Chancellor, the Rt. Rev. Thomas N. Carruthers

the Anglican Communion in Biblical thinking, and the increasing role played by the Roman Catholic Church, especially in Europe, in ecumenical debate. The World Council of Churches' task, Dr. Visser 't Hooft maintained, is to give expression to the new concept of the Church, which it does through fellowship, service, and witness. He warned of the danger that the Ecumenical Movement might remain "a movement of officers only, without the troops behind them," and voiced a hope that the Anglican Communion would assume ecumenical leadership at the Lambeth Conference of 1958.

Hinging on a proposal that the Episcopal Church give a nuclear reactor for research and medical use to St. Paul's University and St. Luke's Hospital, Tokyo, was an address to the House of Bishops by the Rev. William G. Pollard, executive director of the Oak Ridge (Tenn.) Institute of Nuclear Studies and assistant minister of St. Stephen's Church, Oak Ridge. The gift, Dr. Pollard said, could have "enormous impact" in proving to the Japanese people

that the Church "can see ways in which God's creation can be sanctified to good purposes." He assured the bishops that the suggested reactor, one of the "swimming pool" type in which a set of uranium plates is immersed in a pool of water twenty feet deep, could not be used for military purposes and that the staffs of the university and the hospital were well qualified to use it. Both institutions, originally founded by the Episcopal Church, are now maintained by the *Nippon Sei Ko Kwei*.

Speaking for his commission, he explained that the reactor would cost some \$400,000 to build, and that funds for this purpose could not be raised from existing Church budget appropriations. He recommended that the reactor be built by a Japanese firm and said that three Episcopalians who are "nuclear reactor experts" at Oak Ridge have volunteered free consultative services to any company willing to accept the contract.

The matter will be presented to the meeting of General Convention at Miami Beach, Fla., next fall.



PACKING are Missionary Bishops Krischke and Simoes, of Brazil and Southwestern Brazil

# It Can Happen Downtown

A CLASS of exuberant day-school children returns from one of its frequent field trips; a sewing guild volunteer dashes into the office for more school uniform material; two Oriental women sort through the parish library in search of some missing Chinese Prayer books; a choir boy parks his bubble gum long enough to inquire about having his vestments lengthened; and several people chat comfortably as they wait for a conference with one of the staff. The scene of this carefully organized confusion is Grace and St. Peter's Church, located at Park Avenue and Monument Street in downtown Baltimore, Md.

To those who are concerned with the plight of the downtown church, this parish is an enigma. Its communicant strength continues to increase while all of Baltimore is experiencing a flight to the suburbs. Its program continues to expand in an era when many in-city churches must either abandon location or cease their productivity. Parish pledging has continued to increase, though the wealthier residents of the old neighborhood town houses have long since moved away.

There are, generally speaking, two types of downtown parishes. Some find themselves surrounded by slums

BALTIMORE PARISH IN CHANGING  
NEIGHBORHOOD REVAMPS PROGRAM TO  
MAKE LOCATION WORK TO ITS ADVANTAGE

By Terry Johnson King



WHILE many Chinese families who live in some proximity to Grace and St. Peter's are integrated into parish life, Chinese Sunday school still meets a need for those who are new to this country



ESTABLISHED in 1920 and the oldest such service in the American Church, the weekly healing mission has remained an important part of a revised program that has revitalized parish activity

teeming with the economically underprivileged as neighborhoods change and cities decay; these churches either close from lack of support or gear their programs to the urban community-center type of ministry.

Most city-centered parishes, however, are similar to Grace and St. Peter's. Their once-fashionable downtown neighborhoods are now a mixture of businesses and apartments. There are such urban earmarks as impossible parking problems, high transiency, and a sufficient number of vagrants to cast aspersions on the safety of the surroundings

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• A social psychologist, Mrs. W. BLAKE KING, JR., has served Grace and St. Peter's, Baltimore, as both educational secretary and public relations chairman. Her husband is a vestryman.

at night—but the areas are not "blighted."

The Rev. Rex B. Wilkes, rector of Grace and St. Peter's since 1949, attributes the spectacular growth of the parish to the willingness of a residual congregation to revamp its program in terms of the people available to the church rather than in terms of themselves. This meant more than merely increasing the program; it meant also that the parish must have the courage to scrap any part of their program, however traditional, that was not effective in meeting the needs of its group.

A ministry to the Chinese of Baltimore took form in Americanization classes supplementing an already existing Chinese church school. A parochial day school, combining an exceptional academic program with complete day-care facilities was inaugurated. The ministry of the parish was extended to graduate students and young professional workers in the area through seminars in Christian Interpretation, and through a drama group known as the Church Guild Players. Extensive personal counseling, interest guilds, and a continuation of a weekly healing mission round out the program that has revitalized the parish.

While Baltimore has no Chinatown as such, a sizeable portion of its Chinese population lives in some proximity to Grace and St. Peter's. The parish had for thirty years extended its facilities to a somewhat autonomous Chinese church school,

but in the re-evaluation of the program it was felt that there were several gaps in the work with the Chinese. For one thing, because language and culture barriers made assimilation in a new country difficult for the Orientals, English and Americanization classes were needed. For another, a closer relationship with the parish would be as beneficial to the Chinese as it would be to the church. So the courses were added, and the church school became an integrated part of the parish program.

The Chinese themselves translated and published a prayer book-hymnal which contains the English services,

the Chinese written translation, and the phonetic translation. The rector conducts their weekly service of church school and Evening Prayer, which is said in both Chinese and English. Most of the women belong to a newly formed Chinese women's guild, and as a result of redefining their relationship with the Church, the Chinese are active participants in all parish affairs. Grace and St. Peter's has also become accepted by the entire Chinese community as the center for such celebrations as the Chinese New Year.

The founding of the day school was initially a precarious venture. When it began there were practically



INTERPAROCHIAL drama group sponsored by the parish with the help of the rector, once a drama professor, takes its plays on road, presenting them to community as well as the parish



MAINTAINING an uncompromising position as a parochial institution, day school ministers to the parents as well as the child, obtaining many new members for Grace and St. Peter's

no children in the parish, the Sunday School having dwindled to a handful of nursery children. There was, however, a need in this section populated by many employed mothers for a school-day care arrangement. A staff of young and high-spirited teachers and aides was recruited as much on the basis of their ability to fit into the staff as for their classroom technique. Staff rapport is essential to the philosophy of the school. Each youngster is viewed in relation to his whole background, and the school ministers to his entire family rather than just the classroom child.

Daily services and instruction from the clergy in the chapel, a weekly Eucharist, and classroom instruction by a Sister of the Holy Nativity

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First Anglican Archbishop  
in Jerusalem greets  
Greek Orthodox priest  
and Coptic representative

# Beginning at Jerusalem

THE MOST REV. ANGUS CAMPBELL MACINNES IS ENTHRONED IN JERUSALEM

ON July 8 at Lambeth Palace, the Archbishop of Canterbury invested the Most Rev. Angus Campbell MacInnes (FORTH, September, page 25) with the title of Archbishop in Jerusalem and Metropolitan as representing the whole Anglican Communion throughout the world.

Six weeks later, on August 30, clergy and laymen of varying nations gathered in Jerusalem for the enthronement of the first Anglican Archbishop in Jerusalem at the Collegiate Church of St. George the Martyr. Archdeacons from Baghdad and Cyprus were present, oil company and armed services chaplains, city priests and village catechists, hospital nurses and school teachers, refugee workers, bankers, and housewives. The church was filled with a colorful congregation, some in sum-

mer silks, others in gold embroidered camel's-hair cloaks, Arab army uniforms, and Western morning dress and top hats.

In the first procession were representatives of the ancient Churches of the East. Then came the Anglican clergy of the diocese, Arab, British, and American, with their bright university hoods over surplices. Psalm 122 was sung in English, each verse especially appropriate to this ceremony in war-divided Jerusalem. The lesson was read in both Arabic and English—*I am the good shepherd and know my sheep . . . and other sheep I have, which are not of this fold . . . and they shall hear my voice, and there shall be one fold, and one shepherd.*

Amidst complete silence all waited until from outside came three great knocks echoing through the

church. "Let the gates be opened," said the subdean, and a silver processional cross shone in the suddenly bright doorway, and behind it the glitter of a golden mitre. The Archbishop asked to be "inducted, installed, and enthroned," and the Mandate of the Archbishop of Canterbury was read in English and Arabic. Then the Archbishop came up the aisle and the service continued bi-lingually with the Archbishop's oath, hymns, and prayers. Following his enthronement, the Archbishop stood at the sanctuary step, as each of the clergy formally recognized him.

Beginning in Arabic and concluding in English the Archbishop then preached from the chancel step, as the pulpit was destroyed in the fighting of 1948. He spoke of the work of

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• MISS TREHERNE-THOMAS is an American Churchwoman on the staff of The Ahliyah School for Girls, Amman, Jordan.

**T**HIRTEEN future priests of the Church, drawn from eight American seminaries, met for a week-long conference at the *Seminario Evangelico de Teologia*, Matanzas, Cuba, in late August, the climax of a summer's participation in missionary work. As they came to grips with the problems of "a missionary theology for this generation," each seminarian could draw on his personal experience working for two months in one of the Church's Caribbean mission fields under the Summer Overseas Training Program which this year marks its fifth anniversary. Because of distances involved, ten other seminarians who spent the summer in Mexico and Alaska were unable to

# A Missionary Theology For This Generation

SUMMER TRAINING PROGRAM GIVES SEMINARIANS  
FIRST-HAND KNOWLEDGE OF OVERSEAS MISSIONS

By the Rev. Allen J. Green



LEADERS discuss progress of conference. Left to right are the Rev. Gordon T. Charlton, the Rev. Joseph F. Fletcher, the author, the Rev. William A. Clebsch, and the Rev. Theodore Eastman. Below, Dr. Clebsch tells conferees to find missionary motives in God's mighty actions.



participate in the Matanzas conference.

"Each generation must—with fear and trembling—write its own Biblical missionary theology," the Rev. William A. Clebsch of the Seminary of the Southwest, Austin, Tex., who led teams in Puerto Rico, the Virgin Islands, and the Dominican Republic, told the seminarians. "Christ the Truth does not change but conditions in the world do change. The problem is precisely that of seeking a theology for this generation and not a missionary theology for all times which is already integral to the Gospel."

Dr. Clebsch reminded the conference that the nineteenth century missionaries left no major culture in the world unchallenged by the claims of Jesus Christ. "All world cultures have been influenced positively or negatively by Christianity. No world religion extant has escaped deflections in its emphasis as the result of the proclamation of the Christian Gospel. There is no abjectly pagan culture left—but there are pagan peoples left."

The problem today "is to state the truth in Jesus Christ in such a way as to confront peoples with the revelation of God in Jesus Christ, including confronting so-called 'Christian' or 'post-Christian' peoples and nations."

No formal conclusions were reached at the conference but that

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• *An instructor at Virginia Theological Seminary, Alexandria, Va., Mr. GREEN led the Cuba team in this summer's Overseas Training Program.*

# An Anglican Nun's Story

By Julia Remine Piggin

MARIANA FLUME (only the name is fictional) grew up in a congenial, stable, middle-class family in Southern Ohio. The Flumes were nominal Christians who sent their children to the nearest Protestant Sunday School and went to church themselves on Christmas and Easter, but everyone was a little self-conscious if God was mentioned in the course of casual conversation.

After four typical years of American public high school Mariana enrolled at a big, co-educational university. Her roommate was an Episcopalian, and Mariana went with her to an occasional service of Morning Prayer or celebration of the Holy Communion. At first the Church seemed complex and formal, but after a few months it began to exert a powerful appeal. Mariana was confirmed that spring.

By this time, too, she had decided that she wanted to be a nurse. In September she transferred to the school of nursing of a hospital supervised by an order of Roman Catholic nuns. She was intrigued, but somewhat repelled by the unfamiliar, strictly regulated life of these active women. One night, during a coffee hour at her new church, she mentioned her reaction, and was surprised when someone compared the order to one in the Episcopal Church. Until then she had not known that Episcopal orders existed.

At Christmas Mariana went caroling with a group from her parish, and shared a hymnal with a young architect. She was a pretty, green-eyed blonde with a lively sense of humor, and David was soon being fitted into an already active social life. Marriage was out of the question for Mariana until she graduated from nursing school, but within six months she was wearing David's ring.

Nothing went wrong. David's devotion grew and Mariana's respect and affection kept pace with it. But a rival had entered the field, a rival



SISTERS of St. Mary, in wide-winged cornet that distinguishes their habit, sing Terce in convent chapel. Community is first Episcopal order founded in America



ALL SAINTS  
one of engras

that neither of them immediately recognized.

Mariana graduated from nursing school in 1951, when she was twenty-two. For a few months she worked at the hospital where she had trained. Gradually she came to realize that she could not marry David, and it was without his diamond that she left for a job at an Episcopal hospital in New York City. She found the city exciting, and as it had always been, her social life was full and varied. For a time she lived at the nurses residence, then took an apartment with two other girls. It was fun—they entertained a lot, squabbled a little, slept late on their free Saturdays, wore each other's clothes occasionally, kept their young men out of each other's way when it seemed the best policy.

But the rival was still there. Within a year Mariana accepted the fact that she was deeply and irrevocably in love. As usual, it involved a good deal of soul-searching, and discussions with her concerned parents, and as usual it ended with an altar, a veil, a wedding ring, a series of vows, and a new name. But there was a difference. The veil was black. The wedding ring was on Mariana's right hand. The vows were not to an elated young bridegroom but to God alone. And the new name was prefixed with Sister. Mariana Flume had fallen in love with God. She had entered a religious order.

How did it happen? Why? Mariana told her friends, "This is what God wants me to do. I have a vocation." But like conversion, vocation is a highly individual experience. It



The Poor, in ample aprons, bake parish altar bread on -like bakers used in a number of Anglican convents

can be defined, but never evoked. One nun, addressing a group of young marrieds, said a little helplessly, "Can any of you tell me exactly what it was like to fall in love with the man you married?" Another sister writes thoughtfully, "It is a drawing towards God, gentle, yet deep, and clearest when one is most quiet." The foundress of a new and expanding order explains: "Vocation can come in two ways: One is direct, one indirect. In the direct way there is a sense of God calling at a particular time and place, like St. Paul's call on the Road to Damascus." She pauses here to permit herself a fleeting, rapturous smile. Her own vocation must have come to her in this way. Then she goes on, "But often God works through circumstances. I think vocation comes to

most people this way. A person may try, or consider, all sorts of things, then finally have a sense of having been led to this."

However they may explain it, the men and women everywhere in the world, in every branch of the Catholic communion and some non-Christian faiths, who have abandoned the ordinary life of their time to enter religious orders would populate a city. The call of the cloister, though fewer people hear it, has proved as persistent in human experience as the drive to family life. In the Church of England today there are more nuns than there were when Henry VIII suppressed religious communities in 1536. In the United States there are fourteen Episcopal orders for women, owning a total of fifty-seven convents, retreat houses and missions. Hundreds of Episcopal nuns are teaching in their own schools, serving overseas as missionaries, nursing in and administrating hospitals, operating altar bread bakeries, printing pamphlets, writing articles, sewing vestments, keeping house, conducting retreats—and above all, praising God.

As the missionary life stems from Jesus' command, *Go, ye, and teach all nations . . .*, the religious life is based upon his injunction to the rich young man who might have been the thirteenth apostle, *If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in Heaven; and come, follow me.* Unfolding in Christian history, the life has divided into three major categories: Active, contemplative, and mixed.

The active nun, though she is strengthened and inspired by systematic and regular prayer, serves God principally in the work she does outside her convent—nursing, teaching, mission, and social work, or any other job she consecrates to Him.

Prayer is the career of the nun in a contemplative order. She is enclosed, which means that she never leaves the convent grounds and usually speaks to visitors only through a grill. She shares with her Sisters the household tasks that must be done in any home, and may do some form of handwork or work on publications, but her chief activity is prayer, in all its various forms. She is a professional intercessor,

communicating with God for the whole Church.

The mixed life, which is lived in a majority of the convents in the American church, combines the contemplative emphasis on prayer with a program of active work, either on the convent grounds or away from them.

Religious orders are not rivals. "I've often suggested to a girl who came to me," says the Mother Superior of an old, well-established order, "that she visit a house of another Order, when I feel her vocation may possibly be there and not to us." Each Order has a particular dedication—the Community of the Holy Spirit to the ideal of Pentecost, for example, the Society of St. Margaret to the Blessed Sacrament and the Holy Name of Jesus. Most communities feel, also, that they are called to some particular work within the framework of the Church—such as the Poor Clares to the work of prayer, the Teachers of the Children of God to education. Four Orders—St. Anne, St. Mary, Transfiguration, and St. Margaret, have demonstrated a strong missionary concern, and witnessed to it by establishing active overseas missions. But no order will accept a woman who does not convince the Superior that she is called to the religious

continued on page 28



GREY-HABITED Sisters of St. Margaret gather crippled Haitian children on hospital steps

# Not Unto Himself Alone

CONVAIR VICE PRESIDENT AND FORMER LABOR LAW ATTORNEY  
BEGINS A NEW CAREER AS CLERGYMAN IN CALIFORNIA

By Juanita Messick

**I**N La Jolla, Calif., lives a very busy man, so busy one would think he had scarcely time for anything more. But Robert Burnham Watts is a man of remarkable resource and vigor. General counsel and vice president of Convair in San Diego, and active in community affairs, Mr. Watts began a second career this past June when he was ordained to the diaconate of the Episcopal Church at St. James'-by-the-Sea, La Jolla, Calif., by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles.

Father of an ex-Navy jet fighter pilot, who is now a student at Stanford University Law School, Mr. Watts lives with his wife in a two storied white house that smacks of his native New England in the midst of a community of pastel-tinted houses. He is well-known in this community, having served as president of the La Jolla hospital board, as first president of the La Jolla town council, and as a trustee of The Bishop's School. He is a thirty-second degree Mason, a Knight Templar, and a Shriner. He also finds time for two hobbies: flying and photography.

Now Mr. Watts has added Holy Orders to this list, intending to exercise his ministry on weekends and in his free time until he retires from Convair. Next year he hopes to be ordained to the priesthood.

The decision of Robert Burnham Watts to enter the ministry did not come through any cataclysmic event, but through the summation of many things in day-to-day life until, in his words, "there was nothing else to do." Reared a Baptist, he had no close church connection until coming to La Jolla. Ten years ago he was confirmed at St. James' and since that time has taken an increasingly

active part in parish life, first as president of the parish council, later as vestryman and senior warden, then as lay reader.

His ordination was the opening of a week-long program celebrating St. James' fiftieth anniversary and the Rev. Donald Glazebrook's twenty-fifth year at St. James'. At the end of the week Mr. Glazebrook retired from the active ministry, and Mr. Watts became assistant to the new rector, the Rev. Robert M. Woltersoff.

An unforeseen development was the many letters Mr. Watts received when the announcement of his ordination was carried in newspapers throughout the nation. People have written from all parts of the country, asking for individual help and counsel. Most of the letters are from people outside any Church, people who write that they have never been able to understand why it is necessary to worship God through the Church. "The attitude expressed by these people and their great unhappiness and insecurity is a great challenge to the Church," Mr. Watts feels. "I am making a conscientious effort to try to help them."

In June Mr. Watts also received an honorary Doctor of Laws degree from Bates College, his alma mater in Lewiston, Maine. The citation stressed his accomplishments in the field of law, the distinction he won as an advocate before the United States Supreme Court, and the fact that he had "not lived unto himself alone."

Mr. Watts' background in the legal profession is impressive. He received his law education at Yale, where he held the Sterling honorary scholarship and was associate editor of the Yale Law Journal. In 1925 he



CONVAIR'S legal affairs will continue to be handled by the Rev. Robert Burnham Watts

was appointed assistant United States attorney for the Southern District of New York. Two years later he became chief assistant United States attorney, with the special responsibility for the enforcement of prohibition laws.

During this period Mr. Watts participated personally in a number of major raids on prohibition violators. He once hung out the window of a downtown New York building, six stories above the street, firing at prohibition gangsters. "Fortunately,"

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• MRS. MESSICK, who headed publicity for St. James'-by-the-Sea's fiftieth anniversary celebration, teaches school in La Jolla, Calif.

he comments dryly, "their aim was no better than mine." He became an expert on prohibition enforcement and was sent to many areas of the country to help organize law-enforcement agencies.

After this service, Mr. Watts entered private practice in New York City, but he returned to government service again when he became special counsel for the National Labor Relations Board in 1934. A year later he was made associate general counsel, and in 1949 general counsel. While in this post he argued key constitutional issues on labor law in all Circuit Courts of Appeal and fourteen cases before the Supreme Court, losing only one.

From hundreds of pages of legal and factual material that Mr. Watts gathered and presented, the Supreme Court made some of its most momentous decisions regarding labor, including sustaining the constitutionality of the Wagner Labor Relations Act. Through complete factual detail, Mr. Watts proved that many industries dealt in interstate commerce and that the National Labor Relations Board and the laws governing it had to do with interstate commerce.

In 1943 Mr. Watts returned again to private practice in New York, and in 1944 he came to San Diego to handle the legal work for what was then Consolidated Vultee Aircraft Corporation. Four years later he became vice president and general counsel of Convair.

Before beginning his career in law, Mr. Watts had gained a reputation as a speaker when, in 1921, he captained the Bates College debating team, the first American team to take part in international collegiate debating. With a worldwide reputation, the Bates team went to England to debate at Oxford Union, training ground for parliamentary leaders of the House of Commons.

At Bates, Mr. Watts was a member of Phi Beta Kappa and of Delta Sigma Rho, national honorary debating fraternity. As a member of his college track team, he participated in an almost unheard-of combination of track events—the high jump and the hammer throw. Because of this unusual combination, he was always a problem to the judges, who were accustomed to running the hammer throw event in the far corner of the field at the same time the high jumpers were com-



THE REV. and Mrs. Robert B. Watts. They are parents of married son at law school.

peting in front of the grandstand.

From his varied background, rich in accomplishment in many fields, Mr. Watts brings with him to the ministry deep understanding, clarity of vision, and unusual brilliance of mind. At fifty-six, he feels he is entering his most exciting and rewarding career. He declares that, "The Church provides a means of working with people that gives one the greatest satisfaction in life."



GREETING parishioners after delivering morning sermon, St. James'-by-the-Sea's new deacon hopes to be ordained to priesthood next year



AIRPLANE manufacturer's vice president has appropriate hobby, keeps in use the private pilot's license he has held for past seven years

**L**UIZ first came to our house in Rio de Janeiro four years ago. He was one of a group of boys who visited us regularly begging for something to eat.

Gradually I came to know Luiz well. He and his friends took me into their confidence and showed me where they lived in Praia do Pinto, which means Chicken Beach. This was an unusual thing to do, for outsiders rarely visit the *favelas*, a hundred slum settlements where more than four hundred thousand people live. Daily the newspapers recount the terrible things, the crime and lawlessness of the *favelas*—a disorder so bad that police will not enter them at night and only in groups during the day.

As Luiz and his friends became my pals, I began to think that perhaps a summer camp would help these boys who lived in filth and squalor hard to believe.

For four years I took the boys to a YMCA camp for two weeks in the mountains outside Rio. They did not improve much, but they showed in little ways that if they were really given a chance, they were willing to try to better themselves. But two weeks a year was not enough. Luiz and his gang wanted to know if they could have a permanent home in the mountains.



RESPONSIBILITY gives life new meaning at St. Paul's Home for boys who come from poverty and lawlessness of *favelas* (below)



# Luiz of Chicken Beach

1956 YOUTH OFFERING BUILDS BOYS HOME IN BRAZIL

Parishioners in my former church, St. Paul's, Dayton, Ohio, heard about the need and the dream. With their gifts and a grant from the Episcopal Theological School Alumni Fund, we were able to buy thirty-seven acres of mountainous land outside Petrópolis, a resort near Rio. Luiz and the others looked over the wooded hillside and liked it.

In order to get in to start construction, it was necessary to build a road, for the land was two miles from the nearest dirt road and could only be entered by foot or horseback. The road took six months. Luiz and a friend went up to help dig the drainage and put in the culverts.

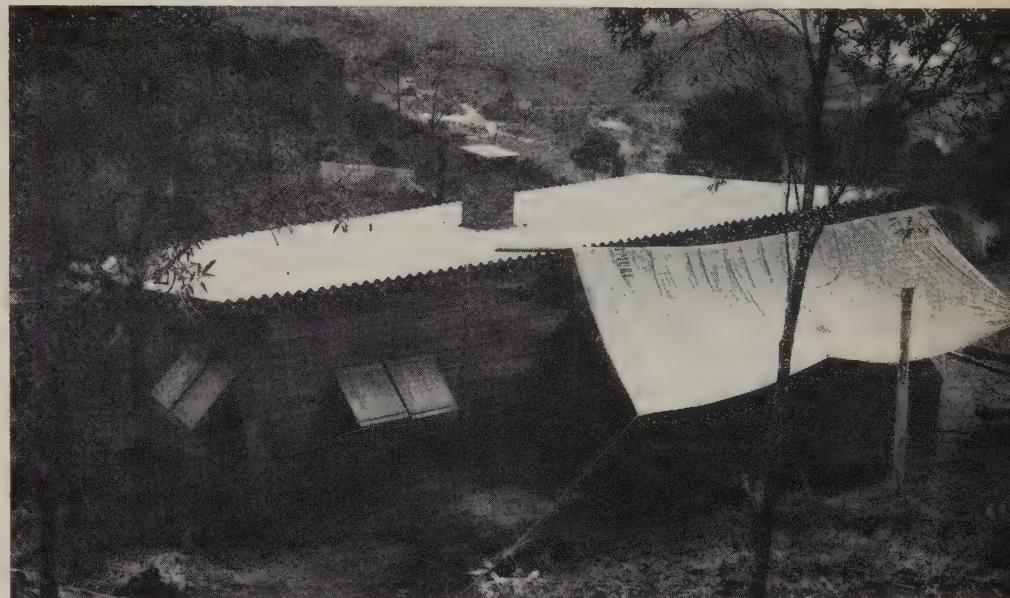
Our money was almost gone when the 1956 Youth Offering was made available for the project, and we found we could go ahead with the actual construction. We dynamited the hillside and opened a spring of clear pure mountain water. We built a concrete and brick reservoir to contain the water, then a two-room shack from which to begin operations. After the shack came wooden platforms for tents that had been given us by friends in the United States. Later came the addition of bathrooms and showers.

In January of this year a temporary lodge was constructed. Luiz was on hand to help with this project, as well as a group of young people from the Brazilian Church youth movement. Soon we acquired blankets, kitchen supplies, beds, tools, and other furnishings. A young man who had worked at the Church's boys' town in Bagé was engaged as director. In May we moved in the first group of boys, Luiz among them.

I had been told several times that Luiz was a thief, and I had accepted the fact, hoping that the new environment and the Holy Spirit would do their work. Just before our boys' town opened permanently a neighbor told me that Luiz had organized

• MR. RIEBS is associate priest at Christ Church, Rio de Janeiro, Brazil.

By the Rev. Raymond K. Riebs



DORMITORY and tents are temporary, will be replaced by permanent buildings built by boys themselves. Yearly camping trip in mountains gave birth to idea of home for abandoned boys.

a gang of twelve to fourteen-year-old boys to rob the purses of women shopping in Rio's open-air markets.

Under questioning Luiz admitted his thievery, but asked for a chance to get away from his old way of living. In spite of our years of friendship, I took him reluctantly, feeling that he deserved the opportunity for a different life.

What took place the first few days was hectic and discouraging. I was prepared for it in part because of my camping experiences with the boys, but I wondered if I was completely wrong in thinking we could ever create a home for lads of this type. Fights sprang up on all sides, rocks were thrown, swearing was loud and constant, discipline disappeared, and it looked like the end.

One boy jumped on another, smashed his fist into the others' teeth, and bit him savagely on the nose. Three hours later in the lodge a hurled table-knife—all other

knives had been confiscated—struck a boy about half an inch above his eye. Luiz was just as bad as the others.

After a week, with experimentation and prayer, we decided to give the older boys a chance to serve as leaders of the young. Luiz was among those given responsibility and became the boss of two younger boys. With this step there seemed to develop a new spirit and fresh willingness among everyone. There was no overnight miracle of conversion, but Luiz began to show a fine sense of humor and a feeling for leadership that surprised us all. Luiz' job was to clean the lodge and the bathrooms which fairly shone with his efforts. And each week we are seeing an improvement in his attitude and outlook as he assumes his responsibilities.

The daily schedule is full, with school in the morning, work in the

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HELPING the hungry, the homeless, and the despairing through the Presiding Bishop's Fund for World Relief, you can be where God is and where he wants you to be

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Most of the Church's budgeted funds for world relief are channeled through the World Council of Churches and Church World Service which direct the grants where the need is greatest. But very often emergencies arise at home and overseas which are beyond the limits of this budgetary provision: floods and earthquakes usually come unheralded; communism can bring refugees to our doorstep at very short notice. The Presiding Bishop's Fund for World Relief is an Episcopal Church agency to facilitate special gifts to help in emergencies. In addition to your sound investment in world relief through your annual pledge, you may wish to give thanks on Thanksgiving Day in a more tangible way by sending a check in to the Presiding Bishop's Fund, 281 Fourth Ave., New York 10, N.Y.

fifth anniversary of his consecration. His Diocese of Victoria at first included most of South China as well as the Portuguese Colony of Macao and Hong Kong, itself. During the war with Japan and immediately after, a large portion was set aside as the new diocese of Yun-Kwei, under the leadership of the Rt. Rev. Y. Y. Tsu and the Rt. Rev. Quentin Huang, formerly assistant bishops. With the communist victory on the mainland, the diocese was further divided by the bamboo curtain, the parts in the free world (Hong Kong and Macao) remaining under the leadership of Bishop Hall, while the strong church in Kwantung Province was placed under the care of another Chinese assistant, Bishop Moyung, whose cathedral is in Canton.

The Diocese of Hong Kong still considers itself to be a temporarily separated part of the Chinese Church, the *Chung Hwa Sheng Kung Hui*, with the Archbishop of Canterbury acting when necessary for its Presiding Bishop. Contacts between the Church in Hong Kong and the Church on the mainland have been severely restricted, but the exchange of guarded letters between individual friends has been frequent and within recent months there have even been a few visitors in both directions.

Bishop Hall regards himself also as a member of the Chinese Church and the Chinese House of Bishops. He thinks and acts from the point of view of Chinese Christians more readily than in English or American ways. Since most Chinese Christians are under communist rule, this frequently leads him to take courageous positions on political and economic questions that are often misunderstood in the West. It also means that Chinese everywhere are devoted to Bishop Hall, even if they disagree with him, and trust him as no other foreigner is trusted.

The bishop has not only seen his single jurisdiction grow into three dioceses; he has seen the Church in Hong Kong itself put down roots, spread out and bring forth the fruit of leadership, with a record that is hard to match anywhere in the

world. Twenty-five years ago he found just four Chinese clergy. Today there are twenty-two clergy in thirteen self-supporting parishes, six missions, nine high schools, and a dozen primary schools, ministering to more than twenty thousand Chinese church members. Five more young men are studying for the ministry and other clergy, recruited and trained by Bishop Hall, are serving Chinese congregations around the world from San Francisco to London and from Malaya to New Zealand.

Hong Kong will continue in the future, as it has in the past, to produce more Christian leaders for overseas Chinese communities than any other place. This alone gives Hong Kong importance within the general Anglican strategy as the world looks more and more to the overseas Chinese, the thirty million who live outside China. More than ever the Anglicans of Hong Kong see their special role as one of recruiting, training, and inspiring Chinese Christian leaders in church-related schools and colleges and in strong urban parishes. It is the bishop's conviction that this is "what we can do best" and what we ought to do as the chief Anglican contribution to the evangelization of the Far East.

Secondly, the diocese has tried to learn some lessons from recent history in China. Instead of going forth with two dozen clergy to evangelize two million refugees, the Church has asked itself why the Gospel failed to be communicated to these people back on the mainland?

Most of the new missions are experiments to cross some of the barriers to communication that have appeared in the past. There is the young priest trained in Canton who is starting a new mission among factory workmen "to see if the Church can identify itself with laboring people before it is too late." Or there is the old Navy landing barge which has become a floating hostel and school for the children of the "boat people" who spend their whole lives on the thousands of junks and sampans in the coves and inlets of the colony. Or the recreation center for parents whose "homes" consist of cubicles the size of a coffin. Or the Mandarin-language church for those

# LET US PRAY

## The Lifted Heart

*Lift up your hearts! We lift them, Lord, to thee.*

Lift every gift that thou thyself hast given;  
Low lies the best till lifted up to heaven:  
Low lie the bounding heart, the teeming brain,  
Till, sent from God, they mount to God again.

**B**LESSED, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

—KADDISH IN THE JEWISH PRAYER BOOK.

**A**LMIGHTY God, in whose hands our destiny is held and the shaping of the years to come; We yield thee thanks for the way in which thou hast led our fathers to win their liberties and to create in the wilderness a land of plenty. Since they without us shall not be made perfect, grant thy guidance and protection that our land may yield its increase and our liberties be maintained in righteousness and peace. Give us grace that our thankfulness may be shown in lives lived to thy glory. And to thy Name shall be the praise of generations yet unborn; through the mercies of Jesus Christ our Savior. Amen.

**G**LORY be to thee, O Father everlasting, who didst send thine only begotten Son into the world, that we might live through him.

Glory be to thee, O Lord Jesus Christ, who hast brought life and immortality to light through the Gospel.

Glory be to thee, O Holy Spirit, who dost quicken us together with Christ and dost shed abroad his love in our hearts.

Blessed be thou, Father, Son, and Holy Spirit, one God; and blessed be thy glorious Name forever. Amen.

Edited by the Rev. CHARLES W. F. SMITH, D.D.

the dean of the theological college, who also shares in the training of pre-theological students at Chung Chi College.

In 1954 I came to Hong Kong as the first American missionary to be appointed to the colony by the National Council and was followed shortly by a veteran missionary teacher, James Pott, now retired, who was vice president and professor of education at Chung Chi College (FORTH, May, 1956, page 12), and the Rev. Donald C. Means, whose main task has been a ministry to American servicemen. There are also two retired members of the China Mission who are living in Hong Kong, Venetia Cox and Nina Johnson. Though technically retired both are working full time in schools

and clinics and should be remembered by the Church at home among those who are in the field.

### Suggested further reading:

*A Missionary Artist Looks at His Job* by R. O. Hall (New York, 1952, International Missionary Council). A famous booklet, now out of print, on the nature of the missionary vocation, written by Bishop Hall for university students. Contains much autobiographical material that reflects the spirit and talent and methods of one of the great missionaries of this century.

"The Atlantic Report on the World Today—Hong Kong," *Atlantic Monthly*, June, 1957. The best summary of Hong Kong's political and social situation available.

who do not speak Cantonese, the chief dialect of Hong Kong.

At the other end of the scale there is the new emphasis on Chinese studies in higher education so that future clergy may be better prepared to speak in the language and cultural tradition of their people. And then there is the attempt to recruit clergy who have the respect of the community because they have already proved themselves in some other profession. This is important in a society which has always held professional religious leaders, e.g. Buddhist monks, in low esteem.

Hong Kong boasts only one or two clergy who have taken degrees in theology, but the ministry is made up instead of qualified schoolmasters, former lawyers, engineers, and architects. My assistant was concurrently a deacon studying privately for the priesthood and a foreign exchange specialist for a leading communist bank! An unusually able priest is rector of the oldest and one of the largest Chinese parishes, foreign affairs editor of the biggest Chinese newspaper, and headmaster of a church school, all at the same time. Through the nature of the ministry itself, the Church attempts to become identified with the life of the community in a way that was seldom achieved on the mainland before.

Hong Kong is a free port and the merchandise and people of every nation are to be found there. In the same way, the diocese is kept alive by contributions of men and money from many parts of the Anglican Communion. From the beginning, the main support has come from the Church Missionary Society in England. Now self-support has grown to the point where the diocese is able to pay for all its Chinese workers and all money from CMS can be devoted to church and school building projects. Since the war, contributions have come also from the Society for the Propagation of the Gospel, from the Church in America, from Canada, Australia, and New Zealand. American Church assistance to refugee relief, higher education, and theological training, amounting to more than \$117,500 has helped the diocese in the last ten years at points of critical need. Now the Canadian Church has come forward to support



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## Check Your Calendar

### NOVEMBER

#### Jamestown Festival

- 1 All Saints
- 24 (through Dec. 1)  
Share Our Surplus Week
- 28 Thanksgiving Day
- 30 St. Andrew

### DECEMBER

- 6 Thirty-fifth anniversary of the consecration of the Rt. Rev. William Blair Roberts, Missionary Bishop of South Dakota, 1931-1954
- 6-8 Woman's Auxiliary, Executive Board, Seabury House, Greenwich, Conn.
- 10-12 National Council Meeting, Seabury House, Greenwich, Conn.
- 18, 20 Ember Day
- 21 St. Thomas—Ember Day
- 25 Christmas Day
- 26 St. Stephen
- 27 St. John, Evangelist
- 28 Holy Innocents

at the direct request of the Orthodox Patriarch. During the past seventy years four bishops have held the see under varying political conditions. The Rt. Rev. Popham Blyth (1887-1914) worked under Turkish rule, founding chaplaincies, building churches, schools, and hospitals in Jerusalem, Haifa, Beirut, Cairo, and Khartoum. Bishop MacInnes, who served from 1914 to 1931, created the separate Diocese of Egypt and the Sudan and exercised spiritual oversight over Iraq and the Persian Gulf. The Rt. Rev. Graham Brown (1931-1942) extended the educational work and chaplaincies to meet the large influx of British nationals and Jewish immigration, and the Rt. Rev. Henry Weston Stewart, who retired last year, tackled the problems consequent upon the ending of the British Mandate, the rise of the new States of Jordan, Syria, Lebanon, and Israel, and the development of the oil fields.

The Anglican Church has developed under the guidance of these four men and is now supported by every Province of the Anglican Communion. American churchmen each year make a special contribution through the Good Friday Offering.

The Archbishop's first constitutional act will be to create a new bishopric of Jordan, Syria, and Lebanon. His archbishopric will embrace this new diocese together with the bishoprics in Egypt and Libya, the Sudan, Iran, and his own diocese which includes Jerusalem, Cyprus, Israel, Hatay, Iraq, and the western shores of the Persian Gulf. The new archbishopric will enable the Church to bear united witness in the Middle East, which is, in a real sense, the center of the world today.

After he had pronounced his blessing, and the final hymn was sung, the Most Rev. Angus Campbell MacInnes led the final processional to the west door of St. George's Church. Following him were the Anglican clergy from his jurisdiction. Then came the representatives of other Churches: the Archbishop of Gaza for the Greek Orthodox Patriarch; the Armenian Patriarch, the Vicar acting as Syrian Orthodox Patriarch, a Russian Orthodox archimandrite, the Coptic bishop, Abyssinian abbot, Lutheran propst, representatives of

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## Summer Training Program

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was not its purpose—just as the purpose of the Summer Overseas Training Program is not primarily to recruit priests for the overseas fields. The purpose of the program is to give rise to a group of clergy who are concerned for the Mission of the Church and who, as part of their seminary training, will begin to seek the theological answers which will enable the Church to go forward in her Mission.

In between lectures by Dr. Clebsch and by the Rev. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, Mass., the seminarians wrestled with the questions posed by the conference leaders in discussion groups. Each of the four teams which worked in the Caribbean this summer, one in Cuba, one in the Dominican Republic, one in Puerto Rico, and one in the Virgin Islands, described for the conference the work of the Church as they had encountered it.

The seminarians also heard the Rev. Alfonso Rodriguez, rector of the tri-Church seminary at Matanzas with which the Episcopal Church in Cuba co-operates, describe the future for non-Roman Christianity in Latin America where, by Roman estimates, less than 13,000,000 of Latin America's 157,000,000 people are practicing Christians. The Rev. Gordon T. Charlton, Assistant Secretary of the Overseas Department; the Rt. Rev. A. Hugo Blankingship, Missionary Bishop of Cuba; the Rev.

## Beginning at Jerusalem

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the Latin (Roman Catholic) Patriarch, and of the Franciscan Custos, as well as the Green and Armenian Catholics (Uniates), the Dominicans and Trappists, and the Presbyterian Church in Scotland. Finally came lay dignitaries, including the Moslem mayor of Jerusalem, ambassadors, ministers, and consuls of the U.S.A., Great Britain, Sweden, Australia, Greece, Italy, and Lebanon.

*I was glad when they said unto men, Let us go into the house of the Lord. Our feet shall stand within their gates, O Jerusalem. . . . Pray for the peace of Jerusalem: they shall prosper that love thee.*

## Canadian Church Welcomes American Transfers

THE Anglican Church of Canada and the Episcopal Church have a common concern that no Churchman become "lost" through change in residence. In recent years an increasing number of United States citizens have been moving to Canada, some permanently, others for extended periods of time. The Council for Social Service of the Anglican Church of Canada stands ready to refer fellow Churchmen to the parishes to which they are going. Personal referrals may be directed to the Council of Social Service, Church House, 600 Jarvis Street, Toronto 5, Ontario.

Allen M. Green; and the Rev. Theodore Eastman, executive secretary of the Overseas Missionary Society, also took part in the program.

The Overseas Summer Training Program began in 1948 when the Rev. Kenneth E. Heim of Virginia Theological Seminary, now senior American missionary in Japan, loaded several students in his car and took them to Mexico for the summer. Now administered by the National Council Overseas Department with the assistance of an advisory council of seminary teachers who have served as team leaders, the Program has four primary objectives:

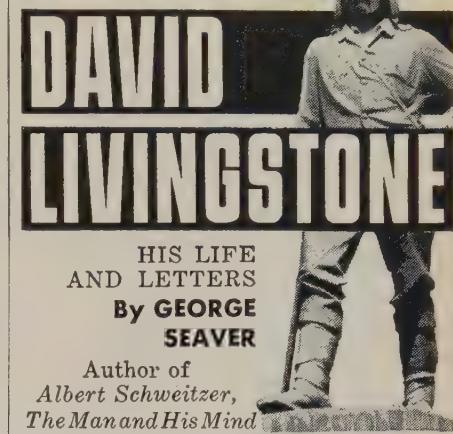
Its aim is to benefit each of the missionary districts to which the teams go by the presence of American seminarians working alongside national clergy and by the contacts and friendships made there.

It is a supervised part of the seminary education of each of the participants, including missions study as well as participation and observation. Several of the Church's seminaries now give academic credit to students who participate.

Likewise, it is intended to stimulate the missionary interest and zeal of the seminaries, through the students and teachers who take part in the program.

Lastly, the greatest goal of the program is to convert the Church at home to a greater concern for its overseas missions through the influence of clergy who saw missionary districts at first hand during their seminary days.

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## It Can Happen Downtown

continued from page 13

testify to the uncompromising position of the school as a parochial institution, though less than one-fifth of the youngsters were church-connected in its early stages. Since its inception, however, sixty-five per cent of all confirmations in the parish have come from the school—children and parents.

The school is conducted in a relaxed atmosphere, with superior academic standards. The pre-school accepts youngsters from the age of two, and the school itself goes through the sixth grade. One hundred children of many nationalities, all races, and widely varied backgrounds are in attendance; and while tuition is competitive with most of Baltimore's better private schools, more than one-fourth the children receive scholarship aid from the parish. The University of Maryland, impressed by the methods employed in the school, has arranged for their student nurses to participate in the school program, thereby giving the students an opportunity for close ob-

servation of normal children in a healthy environment.

With many graduate students from John Hopkins and other Universities living in the vicinity of the church, as well as a number of young professional people, a concerted effort was made to include them in the ministry of the parish. The first step for many was the invitation to join the rector's seminar, a small group consisting of convinced Anglicans, Christians of other faiths, and convinced non-Christians. The group meets twice monthly for dinner and discussion at the rectory, and the topics range from an interpretation of Kierkegaard or Fry to an examination of non-Christian writings descriptive of early Christian culture. The group is a selected one in order to maintain the level of discussion. A number of the seminar members have subsequently been confirmed and assumed parish leadership.

Many of these same people are active in the Church Guild Players, a theater group directed by Mr. Wilkes. Drawing upon his one-time experience as professor of drama, the rector guides the Players in the selection and production of periodic dramatic presentations for both parish and community.

The most rapid growth in the parish occurs in the family Eucharist congregation, which has more than tripled in size over a five year period. The mechanics of this service make it possible to minister to each member of the family on his own level, while providing inter-parochial fellowship and a family worship experience.

The service runs from 9:00 a.m. to 11:00 a.m. Pre-school youngsters are deposited at the Sunday school for breakfast, creative play, and a chapel service while the rest of the congregation attends the choral Eucharist. Following a sociable post-communion breakfast, school-age children adjourn to their Sunday school classes while the adults, over a second cup of coffee, remain for a discussion period with the clergy. In the summers, the family Eucharist is transferred to Byway, a country estate given over to the use of the parish, where an out-door Eucharist is followed by family recreation, swimming, tennis, and picnicking.

As a result of curtailing those parts

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of the program that were not productive, there is no longer an organized Woman's Auxiliary as such, a young people's service league, or a young adults club. For parishioners from such widely divergent backgrounds and interests these groups did not have as much basic appeal as the many parish-wide activities. There is still, however, an activity for almost every interest, with the men's league, the many guilds, the choirs, the healing mission, the sewing groups, the special event committees, and the children's festivals.

The church's early history throws an interesting and paradoxical sidelight on the present expansion. Some

forty years ago, when downtown parishes first began feeling the pangs of the migration to the suburbs, the old parish of St. Peter's, having already moved once to follow its flock, gave up when the flock moved even further from town. It effected a merger with the downtown Grace Church on the corner of Park and Monument. Thus the church, having received its name through the failure of one parish, is determined to "stay put" and make its present location work to the parish's advantage.

The proof of the pudding is in the eating, and the proof of the success of Grace and St. Peter's is in the statistics. Since the revamping of the program, the communicant strength has grown from six hundred to nine hundred—this, despite the constant shift in the downtown population. Parish pledging has risen from \$14,000 to \$30,000—an increase of more than two hundred per cent! And missionary giving, formerly \$3,000, has soared to \$14,000.

The parish is not in the least inclined to relax after these gains. Even if Mr. and Mrs. Wilkes, an untiring and energetic team, were not possessed of the familiar gleam that indicates a new idea in process, the parish itself feels the challenge of continuing to minister to those who surround it. Even now, Grace and St. Peter's second success story is in the making!

## Luiz of Chicken Beach

continued from page 21

afternoon, followed by sports. As we are still without electricity the boys go to bed at an early hour after prayers and a lesson on the life of Christ. The boys are clearing land and planting vegetables, they are raising chickens, and are preparing the property for the permanent structures. Over the dormitory entrance, one of the boys has placed a sign, "We work with good will and not from force."

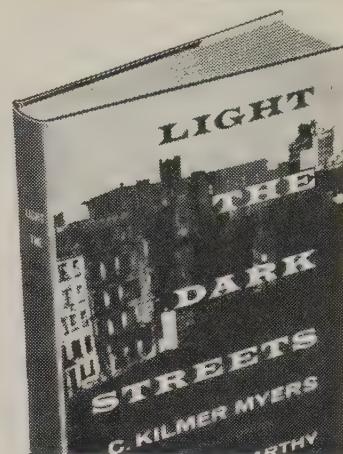
The buildings and tents are temporary and will be replaced with permanent structures as rapidly as possible. But we felt it necessary to get the program started as soon as we could, and we know it will be wise to let the boys help construct their permanent home. We have started with fifteen boys. After they have become adjusted and a pattern of life has been worked out, we will take a few more until we have reached the maximum we feel should be cared for. It is truly wonderful to see the physical and spiritual improvement which is taking place in these boys.

A group of American and Brazilian men appointed by the Bishop of Central Brazil are serving as a board of directors, and they show a keen interest in the development of the home and in working toward its support. With their guidance and co-operation the future of the home is assured.

Recently when the U.S. Fleet visited Rio, my wife and I had a visit from a sailor whose home is in

continued on page 28

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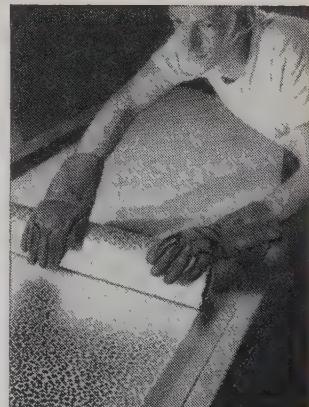
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### Luiz of Chicken Beach

continued from page 27

Topeka, Kansas. He had been in his senior year of high school when the 1956 Youth Offering was received, and his best friend had preached the sermon on our abandoned children of Rio, such as Luiz of Chicken Beach. When he heard from us about what had been done to get our boys' town started, he said, "I can hardly believe that I am hearing about something in which I myself took part." To all others who took part in this project through the Youth Offering we express our gratitude and report that St. Paul's Home for Boys is now a reality.

### An Anglican Nun's Story

continued from page 17

life, not to a job in a habit. Though the order may utilize her training and talent and take into account her interests and aptitudes, she must be willing to spend her life in a totally unexpected occupation if her Superiors decide that it is the way she can serve God best in the corporate life of the Order. Every religious is drawn to a particular order as part of her total vocation, and it is often one which seems to offer no specific opportunity for her to employ the skills she has learned in the world.

Mariana Flume was a nurse. The order she entered, after visiting several convents, is an order living the mixed life that operates a girls' school, does parish work, conducts retreats—but, at least until the present day, does not work in hospitals. She entered it because the Rule, which directs every moment of a nun's day, shapes her attitudes, and bounds her desires, seemed to her the way that God wanted her to serve Him. Nothing mattered but that. She placed herself completely in His hands.

There is a convent saying, "It's harder to get in than to get out," and Mariana found that she was carefully screened for health, attitude, and stability before the Superior gave permission to try her vocation. Then, dressed in a long, plain black dress and simple white veil, Mariana knelt before the Superior, in the convent chapel, and ceremonially

continued on page 29

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FORTH—November, 1957

## An Anglican Nun's Story

continued from page 28

asked to be admitted as a postulant. She was blessed, and her six months of probation had officially begun.

During that half year she lived in the Mother House of the Order, observing the Rule, testing her adaptability to its disciplines and to life in this particular Christian family of adult women representing widely varying backgrounds. She was free to leave at any time, and the Superior was free to request her to leave if she seemed manifestly unsuited to convent life. But at the end of her postulancy both Mariana and her Superior felt sure of her vocation. She was ready to enter the novitiate, which is the formal training period for the religious life.

The new phase began, again, in chapel, a ceremony called the clothing of a novice. Kneeling before a priest and her Superior, Mariana requested the habit of the Order which lay on a table in the sanctuary. The loose, thin, wool robe, white coif and rope girdle were blessed and placed in her hands. She took them into the sacristy and returned dressed, for the first time, almost as she would be dressed for the rest of her life. From that moment, too, she was known as Sister Anthonia, the name she had chosen in preference to retaining her own. Some orders make a change of name obligatory, in others it is optional.

For two years Sister Anthonia lived at the Mother House of her Order, studying the Rule, the principles of religious life, doctrine, church history, theology, and related subjects under the tutelage of the Novice Mistress. Then, according to the Rule of this particular order, she made her junior profession—receiving, in another ceremony, a black veil, and a scapular to place over the basic habit. Three knots were tied in her girdle to symbolize the three monastic vows of poverty, chastity and obedience, which she made for two years. At the end of these years, in the most elaborate ceremony of her life, a wedding ring was placed on the third finger of her right hand, signifying that she was the Bride of Christ. The distinctive cross of her Order was hung about her neck, and she made final vows, which were binding for life.

Though the Rule of each order

differs, to a great or small degree, the three-fold vow of poverty, chastity, and obedience is universal. Poverty is a personal lack of possessions—though the order to which a nun belongs may own valuable property, the nun herself owns nothing. The uniform she wears, the pen she uses, the bed she sleeps in belong to the Order, and she must be willing to relinquish them at any moment.

The vow of chastity binds the nun to celibacy. Not only is this a practical necessity if a woman is to live in community and be free to go wherever she is sent, do whatever she is told to do, but it is an offering and re-direction to God of the sexual side of her nature. She does not shrink from the current term "sublimation," for to her the sublime is ultimate reality.

In the vow of obedience a religious promises absolute obedience to her Superior, whose commands will represent the commands of Christ. But the Superior, who is democratically elected to office by her community, must govern according to

continued on page 31



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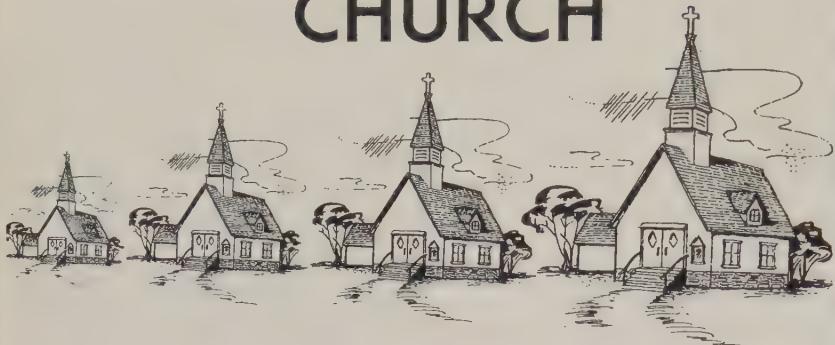
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#### The Community of St. Mary

FOUNDED: 1865

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Operate schools, convalescent hospital, missions, children’s homes, lending library, conduct retreats, bake altar bread. Branch houses: St. Mary’s School, Peekskill, N.Y.; St. Mary’s Hospital for Children, Bayside, N.Y.; St. Mary’s-in-the-Field, Valhalla, N.Y.; St. Mary’s School, Sewanee, Tenn.; St. Mary’s Convent, Sagada, Mountain Province, Philippine Islands; Kemper Hall, Kenosha, Wis.; St. Mary’s Home for Children, Chicago, Ill.; The DeKoven Foundation for Church Work (retreat and conference center), Racine, Wis.; St. Mary’s Camp, Racine, Wis.; Church of the Ascension Parish School, Sierra Madre, Calif.; St. Raphael’s House (guest and retreat house), Evergreen, Colo.

HABIT: Black tunic and scapular, black girdle, white linen wimple, coif and cornet (wide-winged white cap), black cross bound in silver with silver lily emblem, gold wedging ring, and black veil worn at special ceremonies and outside enclosure.

Mixed life.

#### The All Saints Sisters of the Poor

FOUNDED: England 1856, United States 1872

MOTHER HOUSE: Baltimore, Md. Branch Houses: St. Anna’s Home for Aged Women, Philadelphia, Pa.; St. Gabriel’s Home for Convalescent Girls, Catonsville, Md.

HABIT: Black, confined with girdle from which hangs small black wooden cross. Scapular, plain round collar, wimple of white linen, long black veil.

Mixed life.

#### The Society of St. Margaret

FOUNDED: England 1854, United States 1873.

MOTHER HOUSE: Boston, Mass. Operate schools, nursing and convalescent homes, do settlement, missionary and parish work, bake altar bread. Branch houses: St. Margaret’s Home, Montreal, Canada; St. Monica’s Home, Roxbury, Mass.; St. Margaret’s House, Philadelphia, Pa.; St. Margaret’s House, New Hartford, N.Y.; Trinity Mission House, New York City; St. Margaret’s Summer Camp, South Duxbury, Mass.; Grace Church Mission House, Newark, N.J.; St. Vincent’s School for Handicapped Children, Port-au-Prince, Haiti.

HABIT: Gray, with white hood and black veil worn over it in chapel and outside the convent. White cross on black.

Mixed life.

#### The Community of St. John Baptist

FOUNDED: England 1852, United States 1874.

MOTHER HOUSE: Ralston, N.J. Operate St. John Baptist School (girls), Mendham, N.J., work at St. Luke’s Chapel, Trinity Parish, New York, and Grace Church, Jersey City.

# for Women

HABIT: Black, with black veil, silver cross stamped with Angus Dei.  
Mixed life.

## The Sisterhood of the Holy Nativity

FOUNDED: 1882

MOTHER HOUSE: Fond du Lac, Wis.

Work principally in parochial missions, bake altar bread, do ecclesiastical embroidery, conduct retreats. Branch houses: Houses of the Holy Nativity in Providence, R. I., New York City, Milwaukee, Wis., Baltimore, Md., Philadelphia, Pa.; House of Retreat, Bay Shore, L. I., N. Y.; St. Mary's Retreat House, Santa Barbara, Calif.

HABIT: Black, long sleeves coming to a point, black veil.  
Mixed life.

## The Sisters of the Community of St. John the Evangelist

FOUNDED: 1888.

MOTHER HOUSE: Brooklyn, N. Y. Work in Church Charity Foundation of the Diocese of Long Island, which includes St. John's Episcopal Hospital, Home for the Aged, and the Church Home for the Blind.

HABIT: Black, with black cape, large white collar, veil, cuffs, and cap. Black veil and long black cloak worn out of doors.

Active life.

## The Community of the Transfiguration

FOUNDED: 1898

MOTHER HOUSE: Glendale, Ohio.

Branch Houses: Bethany Home for Girls, Glendale, Ohio; St. Mary's Memorial Home (for elderly women), Glendale, Ohio; St. John's Home for Girls, Painesville, Ohio; St. Andrew's Priory School for Girls, Honolulu, Hawaii; St. Simon's Mission and St. Monica's Community House (religious, educational and social work in Negro community), Lincoln Heights, Ohio; St. Dorothy's Rest and Lydia House (summer camp for children, vacation house for women), Camp Meeker, Calif.; Transfiguration House (day school and parish work), San Mateo, Calif.; Convent of the Transfiguration (medical, educational and social work), Ponce, Puerto Rico.

HABIT: Blue, short white linen veil fastened on breast by Jerusalem Cross pin of blue and white enamel. Crucifix suspended from white girdle. Dark blue veil over white outside convent.

Mixed life.

## The Community of St. Saviour

FOUNDED: 1901

MOTHER HOUSE: San Francisco, Calif.

Parochial work, missions, private retreats, bake altar bread, create religious cards.

HABIT: Black, white headdress, black veil, silver cross.

Mixed life.

## The Order of St. Anne

FOUNDED: 1910

MOTHER HOUSE: Arlington Heights, Mass. Operates convalescent home for elderly

women, Cambridge, Mass.; elementary school for native children, Cotabato, P.I.; work with subnormal girls, Kingston, N. Y.; conduct home for permanent guests and supervise Child's Hospital, Albany, N. Y.; home for crippled children and elementary school, Denver, Colo.; Oneida Indian Mission, Oneida, Wis.

HABIT: Blue-gray tunic, white wimple, long black veil, gray rope girdle, black wooden cross bound in silver, fifteen-decade rosary. Mixed life, save for contemplative house in Emsworth, Hants, England.

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MOTHER HOUSE: Mount Sinai, Long Island, N. Y.

FOUNDED: 1922

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HABIT: Gray tunic and scapular, traditional white Franciscan cord girdle with four

continued on page 32

## An Anglican Nun's Story

continued from page 29

the Rule of the Order, which each nun has voluntarily embraced.

To the religious her vows are an instrument of freedom. They detach her from every thing, every person, and every worldly aspiration, leaving her free to seek God alone and to battle to fulfill His command, *Be ye perfect.*

To be continued next month

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## Religious Orders for Women

continued from page 31

knots, seven-decade Franciscan rosary, black veil over white, soft white linen coif. Sandals usually worn in place of shoes. Contemplative life.

### The Teachers of the Children of God

FOUNDED: 1935

MOTHER HOUSE: Maycroft, Sag Harbor, N. Y. Operate boarding schools, parochial or parish day schools, summer camps, teacher's institute for training of parish day school teachers, and a summer school for teacher training work. Conduct quiet days for children, retreats in parishes. Maintain workshop which publishes religious courses for church and secular schools, also secular courses and readers for elementary and secondary schools, in schools of the Order. SCHOOLS: The Maycroft-Tuller School, Sag Harbor, N. Y. (girls), and The Tuller School, Barnstable, Mass. (boys). Day schools in Providence, R. I., and Fairfield, Conn. Parochial schools: The Advent-Tuller School, Westbury, L. I., N. Y.; the St. James-Tuller School, St. James, L. I., N. Y., The All Saints-Tuller School, Fort Worth, Texas, and St. Philip's-Tuller School, Tucson, Ariz.

HABIT: Life professed sisters, all white; sisters under simple vows, annual or longer, blue and white.

### The Community of the Way of the Cross

FOUNDED: 1939

MOTHER HOUSE: Buffalo, N. Y. Sisters work in secular occupations, such as secretarial or social work, return to convent at night, support the Community by their earnings. They also conduct quiet days and weekends, instruct in weekday schools of religion, visit the sick and bereaved, and care for strangers in the city, particularly members of minority groups. HABIT: Dark green, with dark green veil, black girdle and brown wooden cross. It is worn in the convent and when doing parish work. In their external jobs the Sisters wear secular clothes with the Community cross and ring.

### The Order of St. Helena

FOUNDED: 1945

MOTHER HOUSE: Newburgh, N. Y. Under Rule and Superior of Order of the Holy Cross. Operate Margaret Hall School, Versailles, Ky., do parish work, conduct retreats.

HABIT: White tunic and scapular, black girdle and veil, plain black wooden cross. Mixed life.

### The Community of the Holy Spirit

FOUNDED: 1952

MOTHER HOUSE: New York, N. Y. Operate St. Hilda's School, New York City. HABIT: Black, in winter, simple white coif and wimple, black cross stamped with seven pointed silver star surrounding a Dove of Pentecost. Summer habit is blue. Mixed life.

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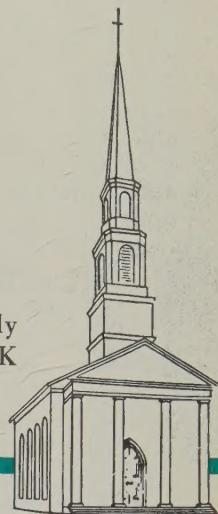
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— *Theological Education in America, Bulletin #5.*

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